THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 13. NOVEMBER, 1899. No. 4

OUTLOOK FOR PROTESTANT MISSIONS IN AFRICA.

AFRICA as a whole, despite the skirmishing between the outposts of savagery and civilization, is quieting down, as Christendom, law, and strong-armed peace take possession. In any discussion of missionary problems connected with Africa there are some important facts to be considered.

1. Africa is in the grip of Christendom. Europe has made Africa a political appanage, is achieving somewhat toward the suppression of slavery, and breaking the backbone of the slave trade. This means the saving of millions of lives annually, the protection of missionaries, the promotion of missions, and the multiplication of native agents.

2 The partition of Africa strikes the sword from the hand of Islam. Since 1890 Islam south of the Equator has received such blows that there it can never again lift its heel against Christianity. North of the equator it is no more than a waning force. Only on the Niger and in Guinea can be found a form of Islam at all hopeful.

In North Africa Islam is symbolized by the mosques that Richardson found throughout Sahara. These consist simply of small stones outlining the ground plan of a mosque. Unfinished, surrounded by human habitations, these prayer places typify African Islam itself.

In West Africa, however, the Negro Moslems are interested in the Bible, and through vernacular versions for Guinea and the Arabic version for Egypt, Christianity will gain a leverage for Moslem missions in Atlantic and Mediterranean Africa during the twentieth century.

3. For the first time, then, in fifteen hundred years Christian missions are to have a fair chance and an open field.

The warfares of theologians from the fourth century on; the entrance of Islam and its eclipse of the cross; the living death of the Coptic and Ethiopic churches; the struggle of European Christianity against Saracen and Turk through a millennium; our ignorance of Africa; the infancy of Protestantism; the impotence of Rome to create lasting communities of living churches in tropical Africa; the liquor traffic and the slave trade; the immorality and unreligiousness of nominal Christians, papal as well as Protestant; the lack of stability in native society; and the recency of Protestantism-at-large—have some of them successively, some simultaneously, barred out aggressive, pure, and vital Christianity. Now these giants are mostly fallen into the past.

Paganism will crumble in the atmosphere of civilization. The waning crescent slowly sinks into eternal night. Protestantism moves to federation. Rome revives; and, as in the sixteenth century she reformed her clergy, in the twentieth century she will re-

form her European laymen. Evangelical Christianity in Africa is better situated than in Rome. America and Britain, Germany and Scandinavia, are the Christian countries most richly endowed for the betterment of African peoples, are those enjoying the greatest influence in their spiritual regeneration. The supreme danger for the future of African missions rises from political complications and from the secularism of European civilization.

The development of Africa brings peculiar difficulties. Intertribal wars may end, but Europe's international rivalries take their place. The slave trade and even domestic slavery wane, but the liquor traffic, if unthrottled, will wreak at least as much ruin. Islam, in virtue of the grain of truth at its heart and of its social power as a freemasonry, may persist for centuries. The devil of heathenism and savagery may be cast out; but if his place be not filled by the spirit of Jesus, and if the worldiness and fellow-fiends of civilization take his place, the latter estate of the African will be worse than the former.

4. New applications of old methods will constitute a ground for hope. Evangelization will remain the sole human agency for God to inspire the African with life. but the preacher or teacher will be more and more aided by the craftsman, the doctor, the farmer and the Christian trader. Industrial institutions, however, will in future have to guard more carefully than in the past against secularism swamping spirituality. So will societies that engage in agriculture or commerce in order to support missions. The self-sustaining white missionary in tropical Africa belongs to the far future.

The American Negro has so far lacked interest in African missions. But it was unreasonable to expect this of a race just out of bondage. The first two generations born in freedom must pass away before the bulk of our black Christians can rise to the realization of their racial obligations and providential privileges as to Africa. A little however has been effected in this direction.

To make Europe Christian, even nominally, has required eighteen centuries. To prepare a way for the Lord in Africa has been a millennial and terrible task. The twentieth century may prove a crisis in the Christianization of Africa, calling for the church to give her choicest children, for consecrated wealth to spend supremely.

From Cape to Cairo.

Fifty years ago nothing was known of Africa but a coast fringe—pretty much the same coast fringe that the ancient geographer Ptolemy had described in the second century. What secrets the Dark Continent held it kept well to itself. All sorts of wild stories had been current for centuries about its mysterious interior—stories of giants and monsters, "anthropophagi, and men whose heads do grow beneath their shoulders," of Amazons and pygmies. We can see nowadays the real foundation of many of these legends. The king of Dahomey had his regiment of Amazons, sure enough; Stanley found the pygmies in the central forests, and cannibalism was no myth, but a terrible reality, that is only now being checked by gospel influences. But we also see Africa nowadays stripped of her mysteries, and lying open everywhere to the trained observation that is being brought to bear upon her by explorer, administrator, and missionary. Livingstone's journey to the Zambesi in 1854 began this new era, and the Berlin Conference of the European powers, thirty years after, in 1884, allotted to each nation its sphere of possession and influence in Africa—an allotment which holds to this day. The Nile, from source to mouth, now falls completely into the hands of Egypt, by Kitchener's läte victories, and Egypt is ruled by England, as everyone knows. The English to-day are masters of the situation in Africa, and upon their wisdom and righteousness will depend the whole future of the Dark Continent. If England fails, Africa has a gloomy out-look indeed.

The first echoes of Kitchener's victory at Omdurman had hardly died away before the triumphant general asked as a memorial—not for himself, but for Gordorn—the erec

tion of a great college for the education of the sons of the Soudan chiefs, and this will soon be an accomplished fact, the necessary funds being subscribed with enthusiasm by the English people. And another project, even greater and more beneficent, is now coming to the front, a project that originated years ago in the brain of that remarkable South African leader, Cecil Rhodes, and which the reconquest of the Soudan makes possible in the near future—a railroad thro' the continent, from Cairo to the Cape of Good Hope on the south, opening all Africa from end to end to civilization and the gospel.

Stanley, the greatest of all African authorities, predicts that the railway will be running by 1925; and, as the estimated cost is only about $10,000,000, and the engineering difficulties no greater than those already surmounted by Rhodes and Kitchener, the prophecy seems entirely reasonable.

The projected road will start from Alexandria, the port of Cairo, and follow the Nile, with short cuts wherever necessary, to Lake Albert. Long before its last rail is laid the telegraph along the same route will be linking the two ends of the continent together. The natives, it is said, take great delight in using so marvelous a "talking wire," while to the white man it is an invaluable factor in his advance.

With railroad and telegraph from Cape to Cairo—and why not telephone as well—Africa will certainly begin the twentieth century with the hope that its end shall see her no longer a dark, but a redeemed continent, where the feet of Christianity and civilization go freely to and fro upon their errand of hope and progress.—Ex. from Mary Whiting Adams in The Classmate.

If I can live
To make some pale face brighter, and to give
A second lustre to some tear dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
Me of, she did her best for one of thine.

Helen Hunt Jackson

HISTORY OF THE LITTLE GIRLS' HOME, KNOXVILLE, TENN.

Paper read at New Castle, Pa., meeting of W. G. M. S. May, 1899.

I AM to tell you of the Little Girls' Home and how it was established. When the Boarding department of Knoxville college was opened in the new dormitory in 1880, there were applications made for small girls. Miss Eliza Wallace, of precious memory, admitted a few, but found it was not practicable in many ways. They were not old enough to be put two in a room to study, sleep, or care for the room, and the older girls did not wish them for roommates. As Miss Wallace went among the people and saw how many mothers were away from home all day at work, how the children were neglected and not sent to school, she felt the need of having some place where the smaller girls could be taken, taught to work, and kept regularly in school.

You must remember that in all these Southern states (in nine of which there are as many colored people as white and in three of which they out-number the white) there were no orphanages, kindergartens or anything of the kind provided for colored children. The only place for them was the work-house, where they came in contact with the most degraded people. Those of you who knew Miss Wallace best know that when she saw a need at any place she began to plan to provide for that need.

It occurred to her that the cottage built and formerly occupied by Dr. Reid's might be fitted up with some of the articles used before entering the new building, and that an experiment made of having a place for the little girls who might apply. But that called for another worker—some one to superintend this department, for Miss Wallace had more than she could do. A few years before she had taught in an academy at Coultersville, Illinois, and had made some very warm friends there. When she first opened the Boarding department she had written to ask the Ladies Missionary Society for money to buy a cow, and they had responded so gladly it gave her confidence to ask for more. Early in the spring of the year 1882, (without saying anything about it) she wrote to Mrs. Munford, of Coultersville, asking whether the Presbyterial society of Southern Illinois would undertake to provide the salary of one to oversee the little girls for a year and find out how it would work. If they would promise $25 a month, the Boarding department would furnish board free, and she suggested that they should send me. It was discussed in the local societies, at the Presbyterial meeting in June, and they decided to do so. In the meantime I was encouraged by many such cheering remarks as this: "Surely you won't leave your good position here where you are making more money and go down to work and live among those colored people." My answer was, "I have not sought the position, and if the ladies undertake it I feel I ought to go." Before I go farther let me say I have never regretted the decision.

Seventeen years ago, August 24th, found me at Knoxville with quite a bit of baggage, as Miss Wallace had told me to bring bedding, etc., and we were soon quite busy fitting up the cottage, washing and mending old carpets, gluing and varnishing old furniture, filling ticks with straw, and getting ready for the opening of school on Monday September 4th. We had eight little girls from six to fourteen that year, about all the cottage would accommodate. Dr. McCulloch's family occupied the rooms that had been arranged in the college building for the president, but as two of their children had gone away they thought the cottage would be large enough for them. So we moved in where they had been, the rooms being larger and more of them, where we stayed until we outgrew them also.

In the meantime Miss Wallace had written to the Ladies' Missionary societies, Sabbath-schools, and many of her personal friends, asking them to build a home for little girls. The people were kind and responded liberally, her brother, Mr. Robert Wallace, giving a thousand dollars; his friend, Mr. Robert Clark, of Chicago, five hundred; Miss Wallace, six hundred, and several of the other workers giving quite generously. The land was bought and our home was built. The rooms we were occupying in the college building were very much needed for class rooms; so just as soon as it was possible to get into the Home, and before our furnishings had come, with a few belongings we moved in one cold afternoon in October, 1886, sleeping in the dining-room and living in the kitchen. As our furniture was sent from Pittsburg it took some time to reach us, and before we had things in good order our epidemic of typhoid fever came. From the 22nd of December until February 23rd we hoped against hope that each new case would be the last. There were five cases in the Home; three of our teachers had it, and four of our young men died of it, and for awhile there were fifteen rooms where the lights burned all night. The Board sent word to close school February 23rd, but it was the last of March, or first of April, before all were able to go to their homes.

We remained in this home until the home for little boys was built, when Dr. McCulloch and Miss Wallace thought it best for us to go over there so that when we got the new building for the older girls, the girls would all be on the same side of the campus, which has its advantages in many ways. While we disliked very much to leave our old home, yet we were accustomed to obey, and one bright morning in February, 1891, we moved again; and while fires have come and the others have crowded in on us, moving out when they got a better place, yet we think it is probable the Little Girls' Home will not move again.

We are always glad to have any of our friends come and visit us. We want you to remember "the latch-string always hangs out" at Knoxville College. We are disappointed when we hear of our own church people passing through and not coming to see us. You will find every one busy. The work in all the departments is done by the students and superintended by the teachers, at such a time and in such a way as not to interfere with studies and recitations. We do all our own work in the Home. The cooking is done by one of the older girls who is working her way through school, assisted by others at the different meals.

At 5:30 the rising bell rings, when all get ready for breakfast, turn their mattresses, put on the covers and leave them to air until after breakfast, when two of the older girls go back and sweep, dust, finish making the cots, and put on the spreads. The breakfast bell rings at 6. After that meal Bibles and Bible songs are passed and we have prayers before leaving the dining-room, reading the chapter responsively. Then begins the work of the day, some washing dishes, others arranging the tables, sweeping, dusting halls and study, scrubbing kitchen, etc. "Many hands make light work." As soon as each one is through she is excused, goes to the toilet room, gets ready for school, and at 7:30 is expected to be in the study, a room furnished with desks like a school-room, where the studying is done. At 8:15 the girls go to the class rooms where each recite until 11:30, when they come out for dinner, going back at 12:30. Recitation periods are 40 minutes long and changes of class rooms are made almost every period. Vocal music and sewing are taught every day. These, with the house work, are graded the same as recitations and go to make up the average standing in school. Some are dismissed at 2:20, others at 3. On Monday, as soon as all are out, we sprinkle the clothes; on Tuesday, iron; on Wednesday, mend; on Thursday, we go walking (if the weather permits); on Friday, baths are taken and extra cleaning is done; on Saturday mornings the washing is done and windows, woodwork, etc., are cleaned, and on Saturday afternoon home letters are written, which are sent on Monday morning's mail. The girls are divided into sets, and wash only once every three or four weeks, none washing under eleven years of age; but each girl does her own ironing. Study hours in the winter are from 6 to 8; in the spring and fall from 6:30 to 8.

On Sabbath we are expected to be ready for church at 8 o'clock. From 8 to 9 we spend on our Bible lesson and catechism for school. These are taught every day in school. From 9 to 10 we study our Sabbath-school lesson. At 10:30 we go to chapel. Dinner at 12. We read in the afternoon until 2:30, when we go to Sabbath-school. At 4 we come in, commit a verse to be repeated just after the blessing is sung at supper, and read our Sabbath-school papers. At 7 we go to Junior and Christian Union. You will see our Sabbath in a full day. The regulations in the Boys' Home are very much the same as in the girls.

If time permitted I would tell you of the work of our Bible reader, Miss McCahon; her house to house visits; her missionary society, Bible bands, and children's sewing circle; of the work done in the dressmaking department, on the farm, in the carpenter-shop and in the printing office.

We print our own paper, "The Aurora." If you would like to have the college news fresh every month just send 25c for a years subscription. The catalogues too are printed on the hill besides considerable local

work. A number of the Young People's societies of our church have sent their programs to be printed. Since we began we have had students from every class and condition, those who have gratified us in their growth physically, mentally, and spiritually, but there have been sad disappointments and many bitter tears shed by all who have been here any length of time. To live as closely associated as we do, one becomes so attached and interested that what hurts or injures one hurts all the others in more ways than I have time to tell.

As I look around and see our beautiful location and good substantial buildings, I can not but think that these are Dr. McCulloch's and Miss Wallace's monuments (no matter what others may mark their resting places), prayed over and planned by them and built by our church. And it is thought now that our school compares favorably with Fisk, Central Tennessee, Atlanta University and others, not in the way of fine buildings or fine equipments, but in good solid work; and in religious training generally above them. The pioneer work has been done. There has been seed sowing in tears, (and that will go on), and as in the time of our Saviour some has fallen by the wayside, and the evil one has taken it away; some on the stony places where it couldn't take root; some among thorns where it was choked out, but we are thankful to say some has fallen on good ground, and our hearts have been cheered as we have seen the wayward, thoughtless, and careless decide for Christ.

As we see our students settling in homes of their own and compare them with others; as we hear our workers from the Black Belt and other places come back and tell of the work that seems to have grown to be a part of themselves, and as we hear our young ministers, Johnston, Cook, Smith, Woodfin, Tarter, Cotton and Arter preach and tell of their work, we feel that here are the first fruits of the harvest that is to come.

Mission work is much the same everywhere. I was more and more impressed with this when Miss Lizzie McCahon, of our India mission, was with us. She would say, "We have the same things to meet in our work," and her work was in a Girls' Boarding school. She visited most of our other missions and spent the greater part of her last furlough with us, and we felt she knew our work pretty well, and being an experienced worker was able to judge.

Before I close allow me to thank you each one in this public way, and won't you please carry back to your societies our sincere thanks for their kindness to us and our work? How you have helped ns by your prayers and your means! When our fires came, that possibly vexed you and grieved us too, and caused the Doctor to grow thinner and paler, Miss Wallace grayer and weaker, yet so many responded with clothing, bedding and other necessaries that we were cheered, and while we were at our wit's end sometimes, we were wonderfully helped. Over and over again it was said, "Somebody is praying for us or we couldn't have gotten through." You have helped us keep students that could not otherwise have remained in school, and so could not have been what they are today. This has helped to advertise our school.

We have had students from most of the Southern states, have had them from as many as eleven different states in the year at the Home. Four young men and four young women have come from Santa Cruz, West Indies. One of them is now an excellent worker in the Black Belt, another the wife of a Moravian minister, a missionary on the island of Tobago. As our school has become better known we are getting a better class of students from different sections of the country, and we feel the time has come when our students must support themselves; and that seldom, if ever, and that only through some member of the faculty who knows the student to be worthy, will you be asked to help support them. Again in the name of all our Southland missions, I thank you.

MISS MARGARET MCDILL.

Knoxville, Tenn.

He fights for me when I cannot fight,
He comforts me in the gloom of night.

FROM OUR SOUTHERN MISSION FIELDS.

Prairie Mission School.

Prairie Mission.

PRAIRIE Mission to the Freedmen is situated in Wilcox county, Alabama, eighty-nine miles from Mobile, in a bend of the Alabama river. This county is in the Black Belt of the South. It has a population of 30,000, 25,000 of whom are negroes. These are largely engaged in farming, and live on the large plantations. The plantation adjoining our station consists of 15,000 acres and has under its control hundreds of negroes. There are in easy reach of this station 1,500 negroes. Many of these are taking advantage of the splendid opportunities offered them by the United Presbyterian church.

The work was begun on the mud sills, and the people have to be raised quite a distance to reach the standard of the United Presbyterian church. Yet it is highly gratifying to see the improvement the mission has made in the homes and lives of the people. We have a sprinkling of intelligence in the community. Some have by hard work and sacrifice shaken off the wretched landlord system and secured for themselves little homes. They own their own stock and are living independently. The masses of the people however live from hand to mouth, manage badly, and are very poor. The Women's Board is trying to lighten the burdens of some of these by putting homes within their reach. Some have money accumulated to buy from the Board as soon as the land is offered for sale.

The work here is in the hands of eight trained missionaries and is having a slow but healthy growth. While the outlook is not flattering, yet we have room to be encouraged. The neighboring churches are showing a better spirit toward the work, and in some cases are co-operating with us. We have been asked to assist them in their services and they in turn have assisted us.

We believe our work is of God, and that he will see to it that his word planted in the hearts of these people will not return to him void. We ask to be remembered at the throne of grace. We realize that unless the Lord build the house the weary builders toil in vain.

The United Presbyterian church which was organized here last year is prospering, and the outlook is hopeful. There are forty-three members. When we consider how ignorant and degraded many of our people are, and the crude way in which they worship, we feel that our little flock is doing remarkably well. Those who have come in are, so far as we know, living up to the requirements of the church, and seem proud to be numbered with us.

There are more than a hundred pupils enrolled in our Sabbath-school. The interest is good. Not only children but several of the older people have joined and attend

fairly well. There is a Young People's society which has an enrollment of fifty. They seem anxious to get in a position to do useful work. We have seventy Juniors. It is gratifying to note the zeal with which they commit to memory portions of the Scripture and sing the Psalms, and when they are told what other children are doing, seem anxious to do something.

. The school year is divided into two sessions. The first begins in July and extends through August; the second begins in October and ends in April. This division was made to meet the demands of the farm. The enrollment thus far for this year is more than two hundred. In order to bring the school work into greater prominence, and create more interest in the work among the patrons, a local board of trustees has been appointed. This board has decided to charge a fee of twenty-five cents for the tuition of each child. We don't know just what effect this will have on our work, but we are very anxious to see that the people do something for the work which is of so great benefit to them. We had the patrons together and requested them to supply means to build a wood-house. Most of the needed amount was raised, and now that the house is in process of erection they are willingly giving the labor whenever called upon.

We hope that our people will more and more realize what is being done for them; that this work will have the effect of changing their hearts and homes; of making them good citizens here that they may be inhabitants of that city whose builder and maker is God.

J. T. ARTER.

Knoxville College.

Knoxville college is again in the whirl of busy life that makes College Hill with its home life, school life, and industrial life an exceedingly interesting community. The boarding halls, class rooms, sewing rooms, printing office, carpenter shop and little farm that seemed so forsaken a few days ago, are now full of life.

There is much in the opening to promise a good year—a high tide of enthusiasm and earnestness on the part of our more than a score of devoted workers, and a similar spirit among all our students; a hopeful interest in spiritual matters, and good attendance with the prospect of large increase at the close of the summer schools in teaching, in which many of our students have been engaged. All these lead us to expect large things by our Heavenly Father's blessing upon the year's work.

The Freedmen's number of the Magazine is a great help in bringing the whole church into touch with our work in the South. God bless the noble women of our church, in their labor of love for neglected thousands in this Southland, and God bless all the workers and the work in the great field of Southern missions.

R. W. MCGRANAHAN, PRESIDENT,
Knoxville College.

Athens, Tenn.

The work at this place consists of three departments—religious, educational, and industrial.

Religious. This department of our work, while in a hopeful and flourishing condition, is not all we hope it to be. It consists of a regularly organized congregation of loyal United Presbyterians, a Band of Hope (temperance), Bible school, Sabbath-school, Junior Union and O. Y. P. C. U. Through these we are breaking the bread of life to the perishing. The life and character of people bear emphatic testimony to good done through the pure teaching and preaching of the word.

Educational. Our school, known as the Academy of Athens, is said by both white and colorod to be the best institution of learning of its grade in this section of the state. We make our school an adjunct to Knoxville college, sending our pupils there to complete their college training when they have finished here, our course of study being the same as that at Knoxville college as far as the Freshman year. The first Monday in September last was the opening day of our school year. The enrollment was 119, the largest yet for the first day. The usual enrollment for the year is 200. The

outlook is favorable for passing the two hundred mark this year. The influence of the school is seen in the fact, that all the schools of this county were taught last year by young men and women who recetved their instruction in our Academy. Thus the good seed sown is multiplied. The instructors are six in number, as follows: Rev. J. L. Cook, principal, Latin and civil government; J. J. Johnson, Greek and mathematics; Maggie D. Buchanan, Intermediate department; James A Cleage, training-school; Alice L. Burris, sewing; Annie B. Floyd, Primary school. Thirty-six dollars will support a young man or woman in our school nine months. Is there a L. M. S. or a Sabbath-school or an individual who will assist some worthy one?

Industrial. As yet this department consists simply of sewing, under the efficient management of Miss Alice L. Burris, and is taught to every pupil in the school daily. Other industries are greatly needed in connection with our work. The hand, as well as the head and heart, must be trained. Having in mind the establishing of some industries in connection with our work, we would be glad to correspond with any one who might help us in this department.

J. L. Cook.

P. S. Societies sending barrels and boxes, of old clothing, which are always in demand, address (Rev.) J. L. Cook, Athens, Tenn.

Summerfield, Ala.

Our summer school opened July 3rd and closed August 23th with 108 enrolled. The attendance was excellent. Our rooms are not large enough to seat comfortably more than 105 scholars, though we usually enroll 140, which is about one half of the children in the district.

The industrial work, so far as it extends to the training of girls, is a very important feature in mission work, and certainly requires a conscientious woman of excellent qualities as instructor. It is in this department that the teacher is brought into closest relation with the girls, who invariably accept her as confidant in their affairs. Out of 160 girls in this department, perhaps not one of them has the good fortune of an intelligent, Christian mother. These girls soon learn to obey the rules and do their work well, but there are fixed habits which must be weakened and finally destroyed else our work is in vain.

The Sabbath-school work always offers special opportunity for religious instruction as a large number is always present. There are 155 enrolled. Our scholars have been greatly encouraged to attend regularly by Christmas presents sent by the Juniors and Young Ladies Missionary society of First Church, Xenia; and the Fulton Junior Missionary Society, of Allegheny. We have also received regularly, per mail, Sabbath-school literature from unknown friends. We accept this with many thanks.

The mothers' meeting will open in November. Visiting the homes is a part of our work from which much good is accomplished.

P. C. Cloud.

Canton Bend, Ala.

While one cannot always express himself as he likes, or even satisfactorily, still we think a word or two from Canton Bend will be received.

The more obstacles and difficulties one meets with the greater will be the effort to overcome and repeated effort gives strength. The longer one remains in the work, and the more one knows of the moral and spiritual growth of the "Black Belt Freedmen," the more does he see the need of zealous Christian workers.

To insure a reasonable amount of success, if results of Christian work can be known and measured, requires great tact in all our dealings with the people, and it sometimes seems that we do not know what to do, but we remember we are directed to petition to God who made us and understands all our wants and needs, and in whom are all treasures of wisdom and knowledge, and just for the asking.

A series of meetings closed at this place, two weeks ago, with encouraging results. They did much toward strrengthening those already of the faith, and added eight to our number. There may not be a Gideon

here, but the few are here, and great things can be done through two or three. We are instructed to plant and an Apollos will be furnished to water, but God only can give the increase.

Attendance in school work this year has been very encouraging. Cotton is early opening and goes at a higher price than the year previous; so we hope for a successful six months. The children, if not hindered, will come whether there is much interest manifested at home or not. We refrain from pressing too much the school upon them, for very often they say, if you do such and such a thing, I will send Johnnie to school, and when such inducement stops, the children stop when they are the most promising. With those who do come we work to the best of our ability, and in every way try to improve them. The contrast between those who attend school and those who do not is very marked. In Sabbath-school, just as in day school, we have our own little crowd, no difference who else comes or may not come they will be there. Many outside of church and day school attend Sabbath-school. At this time there is a lull in Sabbath-school attendance on account of the many revivals around in the neighborhood.

We hope to broaden out and vary our work next year. The young people are asking to be taught how to make their own clothes. Some of our girls are anxious to go to Knoxville College and are trying to improve themselves all they can under the existing circumstances, and learn to do their own sewing and thus earn their dress-making bills. We encourage them in the faith that when they have prepared themselves the way will be opened.

With us, as with all others, there are adherents, but, generally speaking both school and chnrch work is gaining solid ground at this and the other stations. There will rise oppositions of various kinds; and as we see evil, that is sapping its victim's health, manhood and principle, attacked on all sides by lovers of right and order, so also do we see good, that strengthens and makes better the partakers thereof, attacked by lovers of evil, because their deeds will not bear the search lights of right and purity.

Hoping to be remembered in your prayers, I remain yours in His service,

ELLA L. COTTON.

Miller's Ferry, Ala.

We are just entering upon the 3rd year of our attempt at having boarders and are expecting quite a number this year. Several fathers and mothers have visited us during the vacation and promised to send their children. Many express themselves as being thoroughly satisfied when their child ren are with us, because they are so well cared for in the dormitory. There were 16 boarders last year. The expenses for one month are $4.00, which includes board and room rent. They are allowed to pay $2.00 in cash, and $2.00 in corn, meat, butter, and such things as they make at home. Some express a willingness to come, but are not able on account of expense.

Our boarding department is not completed. The dining-room is not ceiled, nor the second floor. The rooms are furnished with beds bought, but the tables and wash-stands are made of boxes covered with calico, with shelves for drawers. Our dining-room will comfortably seat 35 or 40 students. The industrial teacher has the sewing-room in connection with the dormitory, and one of the girls is responsible for the cooking and the others in turn help her. The girl who does this pays only half of her expenses. The sweeping, dishwashing, scrubbing and other work is done by the girls. They do their washing and ironing, though they have nothing very convenient as yet. We hope to have things better arranged by winter.

We send you a few cullings from letters written by some of our boarding students, thinking they may be of interest. One of our girls, in second year Normal, writes:

DEAR TEACHERS:—I have been hard at work ever since I've been home and havn't had much time for study except at night. Sometimes I go to sleep and let my book fall out of my hand, but pick it up and go to studying again. I've been eating my dinner in the field every day since I've been home except this week. I am picking cotton regularly every day, trying to be ready for school when it begins again. Next week I'll be working in the swamp and will leave home in the morning

and won't be back till night. I work from Monday morning till Saturday night, so as to get in the first day.

From another of the same class comes the following:

DEAR TEACHER:—I thought I would tell you about some of the work I have done this vacation. I have made four aprons, one shirt, three dresses, and six pairs of slips, and am now fixing to put up a quilt. I also do the greatest part of the housework and pick some cotton too I also cook sometimes At night I hear the children's lessons and read to my parents when they are not too tired to listen. We have family worship now, and I am learning to be a much neater housekeeper since I've been going to the mission.

Another writes:

I've been working on the temperance committee and have gotten several to sign the pledge. I help mamma with the cooking and housework and wait on my grandma, who is unable to help herself. She enjoys having me read the Bible to her, and I tell her the meaning the best I can. I miss the prayer-meeting on Wednesday nights and our Sabbath evening song service. I went to preaching Sabbath and enjoyed the sermon. The preacher did not "holler loud" like most of our preachers here do.

A patron tells of an offer made by the Snow-hill school (Congregational) of this county, to provide work for his son and daughter by which they may earn their board and at the same time his boy can learn carpentry or blacksmithing. He prefers to have them under our care, as his two daughters are already in our boarding department.

We feel constantly the importance of having some industry for boys. A few dollars spent now in this direction would place our school where it could do an increased amount of good and enable it to compete with any school in the county in its ability to do useful work.

Nine of our students took the state examination and will work in this and other counties, sowing the good seed they have received here.

There was more dressmaking in our sewing room this term than heretofore. A number of the girls are desiring to make this a specialty and are trying to get money to pay for a system. They work very neatly and before spring we hope to have some who can take measures and cut and fit a dress that will make a very presentable appearance and be a credit to the girls.

C. H. JOHNSON.

Bristol, Tenn.

Bristol is a town with a population of about 12,000 inhabitants, situated on the boundary line between Virginia and Tennessee, the population being about equally divided between the two states. Bristol is in a mountainous region 131 miles northeast of Knoxville, Tenn. The steady growth, the cheapness of property, the healthy locality, and the thirst for higher education have made our town an educational center among the whites. There are two colleges for girls and one for boys, also two large brick buildings of modern style in which public schools are taught. These buildings are furnished with the most modern equipments for doing good work in the class-room.

But I am sorry to state that the advantages for the colored are poor. They have two public school buildings, one of which is a plain brick and one-story high poorly furnished; the other a mere hall with not enough teachers, at low salaries, to do justice to the pupils.

It has been long desired that a good school should be started at this station for our people. It is much needed. It is a good field in which to begin such a school by the Board of Freedmen's Missions or the Women's Missionary Society. Such would greatly assist the work already started.

The Board requested that I start a mission Sabbath-school in Bristol, and on September 25, '98 I complied with the request by beginning the school. But as the children were poor and cold weather near, the work did not increase much until our Northern friends began to send boxes of clothing to supply some of the needs. The average for the months of June, July, August and September was about seventy. We have opposition from other denominations; also from secret societies. The last mentioned is a death blow to the church among the colored people.

We ask that our friends remember our little mission by sending us such things as would help on the work, and especially remember us at the throne of grace.

J. H. TARTER.

College Building, Norfolk, Va.

Norfolk Mission College.

This day, September 4th, marks the opening of the sixteenth year of our school. The street leading to the college has, for nearly half an hour, been thronged with boys and girls of all sizes, from the little tots of the chart classes to the young ladies and gentlemen of the High-school, coming from all parts. From all kinds of homes they come; from homes in which are refining, uplifting influences, and homes that are so in name only. This large company have unity of thought and purpose, on this fair morning, viz., to be enrolled as pupils in the Mission college. As a rule the children are clean and many are well dressed, the mothers often denying themselves the necessities, that their children may present a respectable appearance. Usually the mothers provide the clothing, books and tuition, with sometimes the help of the children. Especially are the girls made to work, washing and ironing being the principal means of earning money.

In the chapel the pupils are quiet, as our principal, Rev. Wm. McKirahan, announces the familiar number, 227 Bible Songs. The singing is followed by the Scripture lesson and an earnest prayer. Singing again, and how these children can sing! The morning devotions being ended, they march to their rooms to the beat of the drum, the new pupils numbering about 200, remaining in chapel until Mr. McKirahan assigns them to the proper grade. At present the number is above 600. Until recently the model school, and grades below the third, were always the larger, many of the pupils dropping out when through the second and third grades. The upper grades being small, the High-school suffered in consequence as but few of the pupils who come here from other schools are ready to enter the same.

However, there has been an improvement along this line, and the 4th and 5th grades this year number 56 and 35 respectively as compared with 28 and 17 of three years ago Among the number this year are two "preachers," one about forty-two years of age, having had about five years experience as pastor of a Methodist congregation; the other has a charge here and was in our mission at Henderson for three years. Applications have been made by four other preachers, who as yet have not materialized. That these men realize their need of education, and, are willing to enter the second grade, studying along with children of ten and twelve years, is a hopeful indication that in time the preaching by the illiterate may

Teachers' Home, Norfolk, Va.

be abolished. To be sure there is yet much to be done for a work that is but begun.

Many of our Northern friends already know something of the street preaching as it is done here by ignorant men and women. At almost any hour of the day, usually on Sabbath, one can hear them. The speaker, if a man, carries a Bible and cane, apparently one article is as important (to him) as the other. Sometimes he can scarcely read, and stumbles over the words in a pitiable manner. The book of Revelation is a favorite one from which to select a text. Kneeling in the street they pray, or I should say, go through a form of prayer, after which they sing and preach, sometimes talking for an hour, having no audience save the people who listen from their own (nearby) doorways and windows, with a few passersby. The people are so accustomed to this sight that it has little attraction for them. Meantime the speaker, expecting his voice to supply all that is lacking to make it interesting as well as to draw a crowd, has shouted himself hoarse, uttering words, sentences, mixed and meaningless.

On a recent Friday evening several hundred of the parents assembled in the chapel to hear an address by the Principal on "Home Training" for our boys and girls. It was a very plain, earnest talk and was listened to with close attention, many expressing themselves pleased and profited by the truths presented, and as the duties of parents were clearly set forth, warnings given and earnest entreaties made, we trust this appeal will be productive of great good.

At this meeting the changes in the Industrial departments concerning the girl graduates were also announced, to the effect, that, hereafter each girl graduating must be capable of ordering and preparing three meals—breakfast, dinner, and supper, she receiving the necessary training in the cooking school; also that she shall make her own graduating dress in the sewing-school. Classes from the High-school have been arranged in the sewing-room, and will occupy the time heretofore given to the adult class, which has met for the last two years each Friday afternoon, and designed for those outside the school who might desire to avail themselves of the opportunity afforded for instruction in drafting, and plain sewing. This class, though small, was interesting and satisfactory in some respects. The wisdom of this change is apparent, lightening as it will the cares of the already burdened mothers, stimulating the girls to independence in dress, and, above all, instilling wholesome lessons of economy. The girls are pleased at the prospect of making their own dresses.

A word as to our cooking school. In convenient, comfortable quarters, with modern appliances, the girls, in their neat white aprons, caps, and draw sleeves, make an inviting appearance. Under the capable management of their teacher, Miss Ganey, this department last year (its first) expended but one dollar above receipts, lunches prepared by the cooking classes each day being sold, with the above mentioned result. That the cooking school is a success, as well as a necessity, is conceded by all who are acquainted with the situation here.

The outlook for the year's work is promising and, we trust, will, with our Father's blessing, prove the best year this school has yet known, and that Christians may be brought nearer to Christ, and souls reached by his redeeming love.

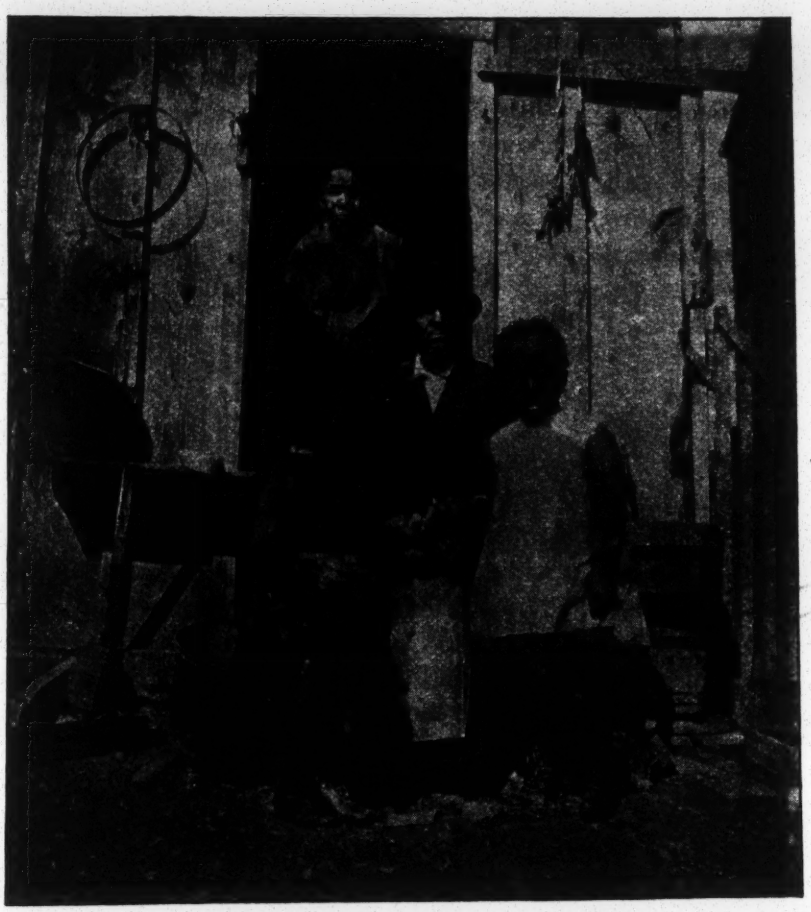
Friends, pray for the Freedmen and for those who are endeavoring to lead them, "into His marvellous light."

HESTER YOUNG, Norfolk, Va.

Camden, Ala.

This mission is a "God-send" to the colored people of this community. It affords their children as good an opportunity to get an education as the public schools afford the children of Ohio or Pennsylvania. Our school building is beautiful, comfortable and convenient. The teachers are efficient, and the church well sustains the work.

The importance of our missions to the colored people of this country can not be overestimated. They seem to be their only hope for education and elevation. The public schools, which continue in session only about sixty days in the year amount to noth-



A Typical Mission Family in the South.

ing, and the people are not able to supplement them. The missions seem like oases in a vast desert of poverty, ignorance and vice.

The poverty of the people is a great obstacle in the way of success, as well as one of the greatest curses that blight the negro. It prepares the way for every other evil by which we are afflicted. It appears here in its most ghastly form and sadly cripples our work, for half of our pupils drag through the whole year with only one or two books, and some have none. Of course they fail to pass the examinations, and often become discouraged and drop out of school. Very often children are absent from the exercises of school, Sabbath-school, Christian Union and preaching, and also members of the church from the latter, for weeks and months for lack of suitable clothes. We have known some of our most loyal members to be absent from preaching, and some of our best pupils to be absent from school for a month because they did not have shoes. A young man who seems promising told us a few days ago that he could not be in school this winter because he could not possibly support himself.

Notwithstanding these difficulties our work prospers. The Master is greatly blessing it. We see good results on every hand. The difficulties do not discourage us, but show us more plainly the great need of the work.

Our Sabbath-school, organized in July, 1897, enrolls 225; our Christian Union, organized in September of the same year, 63; and the congregation organized in April of 1898, 70 members. We have had the pleasure of seeing many souls brought to Christ through these, his own agencies; and we confidently believe that he will yet use them more powerfully to advance his kingdom and glory among this people.

We hope that those who send goods to this mission will use this address: "E. K. Smith, Bridgeport Landing, Alabama river, via Mobile, Ala." This is the quickest, safest and cheapest way to send goods to this mission.

E. K. SMITH.

Chase City, Va.

The school at Chase City opened Sept. 4th with the usual amount of interest as well as encouragement. Some are being kept out to help gather the fall crops, which are very good. If we are to judge from these, the year is a prosperous one to these people.

There is a great amount of sickness among the colored people, probably because of the hot, showery summer. The weather now, however, is cool, but exceedingly pleasant.

A series of revival meetings are in contemplation, and we are desirous of a great blessing.

LOU E. GEORGE.

ISRAEL.

By Thos. M. Chalmers.

Pray for the peace of Jerusalem; they shall prosper that love thee.—*Ps.*122,6.

The number of Christian journals representing missions to Jews, or devoted to Jewish questions, is now surprisingly large, and they furnish regularly a great amount of most interesting reading concerning all matters pertaining to Israel. It may be of interest to our readers to mention a few of these. It will serve to make more definite to some minds the fact and greatness of the Jewish mission field.

The London Jews' Society, the oldest organization for giving the gospel to the Jew, is represented by two journals, the *Jewish Missionary Intelligence* and *Jewish Missionary Advocate*, the latter a beautifully illustrated paper for children. *Trusting and Toiling* is the organ of the Mildmay mission to the Jews, a mission founded by Rev. John Wilkinson, D. D., the greatest missionary to Israel in the world. The *Scattered Nation* represents the "Hebrew Christian Testimony to Israel," a mission begun and carried on by two earnest Jews, Revs. David Baron and C. A. Schönberger. The Prayer Union for Israel publishes quarterly the *Friend of Israel*, a finely spiritual and newsy paper packed with information. The above mentioned journals, besides others, are all published in London.

In the United States there are published *Our Hope*, of the Hope of Israel mission in New York, the *Jewish Era*, organ of the Chicago Hebrew mission, and various others. On the continent of Europe appears a goodly number of these publications in German, Swedish, French and Hebrew. May God's blessing rest on this dissemination of his truth by means of the printed page.

The late Prof. Franz Delitzsch, the greatest Hebrew scholar of his day, once said in a great missionary meeting, "Gentlemen if you speak about the evangelization of the world, and forget the Jew, you are like a bird that tries to fly with one of its wings clipped."

Those people who think that gospel work among the Jews is almost universally barren of results will open their eyes at the figures given in the October *Missionary Review* on Jewish conversions during this century. It is estimated that in this period nearly 73,000 Jews have become Protestant Christians, over 57,000 have joined the Roman Catholic church, and 74,000 the Greek church. This makes a total of 204,000. We do not greatly prize conversions to the Greek and Roman Catholic churches, yet it is possible for those who desire salvation to find Christ in these communions. The *Review* further says that the annual conversions to Protestant churches average over 1,400. There is no mission field in the world so difficult as the Jewish, and yet at the same time, in spite of all that has been said to the contrary, there is no field so fruitful in results.

Let it never be forgotten that through all the Christian centuries God has had his witnesses even from among the Jewish people. The number of converts was small, it is true, as compared with the number of Gentile Christians, yet they existed, proving continuously through the centuries the truth of Paul's great word in Rom. 11, 5; "Even so then at this present time also there is a remnant according to the election of grace." The historical facts concerning this subject are intensely interesting, and it is a pity they are not more readily accessible for readers today.

The Rev. Dr. Schwartz, brother-in-law to the late Dr. Adolph Saphir, was the first Jewish missionary of the English Presbyterian church in London. Before going to London he was minister of a church in Amsterdam. At his death he was succeeded by the Rev. Theodore J. Meyer, who died in 1896, and who was an able missionary to his Jewish brethren. About 25 or 30 years ago Dr. Schwartz delivered an address on the topic, 'Why Should We Pray for Israel?" It was an excellent presentation of the theme, and worthy of our pondering today. For the

following extracts, and for the facts given above, we are indebted to the *Friend of Israel.*

"For many years it has been the aim of my life, on the one hand, to lead the Jews to the Cross,—on the other hand, to interest Christians in their conversion; on the one hand, to bring a people who have rebelled against their King back to their allegiance, —on the other hand, to interest others in the people of that King. I must say, alas, that I have found the one as difficult as the other. Both cases need the teaching of the Holy Spirit.

"Why should we pray for Israel? Surely it is a sufficient reason that God has commandcd it. How else can you understand the words "*Pray for the peace of Jerusalem?*" And if that is not sufficient, you have the promise, '*They shall prosper that love thee.*' Listen again to the apostle Paul in Romans 9:4. His first argument is *gratitude.* What you *owe* to the Jews—'*To them pertaineth the adoption and the glory and the covenants and the promises.*' Look at this Bible of yours. You take it for a light to your feet and a lamp to your path—you profess to make it the rule and standard of your life. Is there a page in it that was not written by a Jew?

"But more than all '*of them as concerning the flesh, Christ came ;*' Christ who is your all in all; Christ who never abandoned the title, 'King of the Jews'; who never retracted the saying, '*Salvation is of the Jews*'; who prayed, '*Father, forgive them, for they know not what they do.*' Dare you then neglect to pray for the Jews?"

MISSIONARY CORRESPONDENCE.

India.

ABERGELDIE, LANDAM, Aug. 28th, 1899.

DEAR FRIENDS:—I have been asked to write a letter for the Magazine. I shall be glad if I can write anything interesting. Up here there is not much to write that will make a good missionary letter. Mrs. Holliday and I are sharing a house here this summer. We send six girls to Woodstock school. We spend most of our time mending and making frocks and pinafores and mending stockings, for missionaries' children make holes in their clothes, shoes, etc., just like other children. The house we have is not a very large one, but we are making it accommodate a number of people. Miss White and Miss Wilson and her sister are with us now. We are so glad to have them here and to see them resting a little after the long hard summer. I believe it has been unusually hot and the rains very scant on the plains.

Mrs. Lytle and Dr. Platter are at a boarding-house near, and I believe Misses Morrison and Dickey, Miss McCahon and Miss Lawrence will come a little later. The convention for Bible study, which is to be in September, will bring some of our missionaries here, I suppose, who would have gone to other places but for this attraction. We are looking forward to a very enjoyable as well as a profitable time. I am glad to see that it is proposed to hold meetings of an evangelistic character in such of the local boarding-schools as shall be open for the purpose. We know Woodstock will be one. I am sure that any of our friends at home who are interested in us will be glad to know that we have so good a school within reach, a school with a record counted by Christian people as better than any in India and with such a help as we have in Rev. and Mrs. Andrews, we feel that we can keep our girls in India for some years longer without doing them injustice.

So far as we know the missionaries are in their usual health. Some have not gone for their vacation. Some are in Cashmere. They send glowing accounts of the freedom and rest they find there. We sincerely hope that every one who has been through this trying summer at work may have a very enjoyable and refreshing rest.

ANNA E. SCOTT.

Egypt.

CAIRO, EGYPT, Sept. 6th, '99.

Our Missionary Ladies' Conference was held in Ramleh, beginning July 27th. Mrs. Chauncey Murch occupied the chair, and in the absence of Mrs. J. P. White, Miss Anna A. Thompson was chosen for recording secretary. All the missionary ladies on the field were present with the exception of Mrs. Wm. Harvey, Mrs. Watson and Miss Smith. Mrs. Harvey sent a report of her work, which was read by Miss Thompson.

The large number present made the meeting a very pleasant one as well as profitable. The individual reports are always very interesting and helpful, especially to those who have not been long in the work. Failures and discouragements were freely talked over, and after seasons of prayer with sympathizing sisters the clouds seemed to have lifted, and we felt that we could all say, "Behind the clouds the sun is still shining"—the bright blessed Sun of Righteousness.

At the evening session, which is an open meeting to which the gentlemen are invited, we had a very helpful Bible reading, conducted by Mrs. Finney, on the subject of "Humility;" a paper by Miss Dickey on "The Holy Spirit in Missions" and a conference on the subject, "How shall we apply the Pauline principle of being all things to all men, in dealing with Mohammedans." Miss McDowell very ably opened the discussion and a number of the older missionaries followed, giving helpful suggestions from their own experiences and answering a number of questions asked by the later arrivals. Miss Jessie Hogg was appointed president for the ensuing year; Miss Rena Hogg, recording secretary and Miss Cora Dickey, corresponding secretary.

These meetings are like family reunions and serve to draw us all closer and closer in working for the one great cause, as we share our joys and sorrows and pray and plan together for the work so dear to each heart.

Sisters, may our prayers meet yours at the throne.

CORA B. DICKEY, Cor. Sec.

FOREIGN NEWS BUDGET.

Egypt.

Mrs. Harvey, collector of Egyptian news items, says:

Returning to work, the opening of schools, etc., has made every one too busy to write for the Budget this month.

Reports from Asyut show an increase in number of both boys and girls enrolled the first day. Dr. Alexander wrote that they had classes, for the full time, of one more teacher than they expected to employ.

The Moslem governor of an upper Egypt province has asked that his little daughter be taken into one of the mission families.

The Nile is very low this year, lower than it has been since '78, and thousands of acres of land cannot be planted at all, as there would be no water for irrigation. There will be much suffering among the people of the poorer and middle classes. Not only this year, but for several years, the poorer class of farmers will have to sell their cattle and all they have, even their land in many cases, to buy food. If they can keep their land, then next year they will have no money to restock or even for buying seed. There are many "sharpers," especially among the Greeks, who will advance money knowing that eventually the land will be theirs. Poor Egyptians have little comfort and pleasure in this world and no bright hope for the future. When God's judgments are abroad in the land may the people learn "righteousness."

Miss Anna Y. Thompson, of Cairo, gives vacation experiences:

After a month's vacation it is interesting to listen to the experiences of some of the teachers during that time. One complains that she, and those in the house, were sick all the time. Another notes the difference in the appearance of her pupils from the time the school closed. Then they had their hair combed and were in a measure neat and clean, but during vacation some of these poor class children were extremely dirty and ill kept. One teacher went to visit her aunt who lives in the delta, and with her mother and sister, while crossing the river in a boat, was thrown out and for some time all were near drowning, holding on to boards, etc. The mother who had mourned for months over the loss of her only son, unwilling to be comforted, now began to repent of all the hard things she had murmured against the Lord, and when she saw one of her daughters ready to sink the third time, she vowed to do better; but they were brought safely to land. Our teacher then thought that perhaps the Lord had a controversy with her because she had not been talking to the Moslems of the place about religion, and her experience in the river gave her courage to explain to them the word of life. She gave a very high reputation to the teacher in our mission boys' school there, where he is much esteemed by his Mohammedan neighbors for his consistent walk and good work.

One of the Bible women under my care went to visit her sister whose husband, one of our preachers, is now not far from Asyut, and she went to three other towns, at my request, to visit instead of me. She did a good deal of work in this way,

visiting, and holding meetings in Cairo, a thing in which she seems to excel.

The work in Cairo has started off encouragingly, and we look to God for His blessing on the teaching of His word during the coming months. I wonder how many of our friends spend whole days in prayer for the work in Egypt, as I have heard this summer of some English friends doing durlng their vacation time.

We are very sorry to lose Miss Dickey from the work in Cairo, but wish her every success in Tanta, her new field.

India.

Miss Estella Dickey writes of summer schools at Sialkot:

It is quite too hot tonight to write anything interesting for the Budget, or for anything else, but Miss Gordon's "Please" is not to be resisted. Perhaps you will be interested in our summer Bible school which opened on July 25th and is now about to close.

The workers all over the district with their families left their village homes, and for the time being are making their dwelling place here on the mission compound. The attendance is very good—22 men and 20 women. Mr. Ballantine has all the men in one class and is instructing them in the book of Ephesians. Miss Morrison and I have divided the women into two classes. Miss Morrison has those who cannot read in her class, and she teaches them just by telling them Bible stories or in fact one story over and over until it becomes more or less familiar, and they are able to remember at least the outlines. Some of them are able to make up and fill out in their own simple language. She also has a reading class for these women, which is conducted for an hour and a half or two hours every morning by our pastor's wife, Mrs. Karaluissa Shabaz. Those of my class are able to read, so can help themselves very much in looking up references and in memorizing. I am having them memorize the Sermon on the Mount. They thought it a great undertaking at first, and were inclined to think me very hard on them to require it, but they went to work and now all but one have nearly memorized it word for word, and they will get it finished, I think, before the close of school.

We are also teaching the women a consecutive "Life of Christ," taking Stalker as our guide, but of course we can't enlarge a great deal from the facts, as we probably would were we teaching American women. On tomorrow and Saturday evenings we will have sermons preparatory to commemorating the Lord's Supper on Sabbath, by two of Mr. Lytle's ordained men, who are self-supporting. This we deemed a fitting close to our three weeks' study together. Monday and Tuesday of next week will be given to conferences and a lecture. Mr. Halliday will address the students, or workers rather, on one day and the two afore mentioned pastors will speak on the other on "Self-Support."

On Tuesday evening the missionaries will give a dinner to their classes, and on Wednesday morning all will go back to their own villages better prepared we hope to do better and more faithful work for the Master.

Miss Rose Wilson, of Gurdaspur, says:

We are having very hot and trying weather, and there is a good deal of cholera and fever prevailing at this time, August. "As the hart panteth for the water brooks," so we find ourselves longing for rains. In some of the near places there have been refreshing showers, and many inquiries are made of us "why does not God send the rain here too." God's promises are truly fulfilled to us every day as we continue our work. "As thy day so shall thy strength be."

In a village the other day we related the story of the three men who were cast into the fiery furnace, and the idol which King Nebuchadnezzar had made. In drawing lessons from the story, we said God is very much displeased with all who worship graven images or idols, or with those who give offerings to false priests or lazy beggars; but if we wish a blessing we should give to those who are worthy, to those who give good instruction. One woman insisted that God made the priests and the idols; to whom should we give if not to them? We also had a hot discussion with some Mohammedan priests. Oh, how ignorant, blind and superstitious these poor people are! We were glad to see them roused, as they would doubtless think more about what we had told them.

Another day the bodies of two women who had committed suicide were brought in to the city. One had hung herself, and the other in a fit of anger with her mother-in-law took the cloth she wore over her head, filled it with earth, tied it to her body, and cast herself into a well out in a field. To add to the grief of the husband, the police said to him, "I will report that you murdered your wife unless you give me a bribe," which amounted to about $4.00. That the tender mercies of the wicked are cruel is often manifested here.

Not long since my sister visited a sikh saduee, (a woman beggar), who lives in a near village. Not having seen her for a long time, the woman made a great fuss over her. As my sister asked, "What hopes of salvation have you after this life?" the woman replied, None. Then an effort was made to show her of how little use was a religion which could not give some hope for the future, and she was told of our hope through Christ, his great sacrifice, and the resurrection. Weeping she asked, like the jailer, "How can I be saved?" entreating Cynthia to come often and tell her more of this great salvation. Sad indeed is the utter hopelessness of the heathen women for happiness beyond the present life.

YOUNG PEOPLE'S DEPARTMENT.

The Story of the "Pinch" Industrial School.

By Anna N. Barkley.

"Oh, Judge, grandma is so old and sick, it will kill her to work on the 'rock pile.' Let her go home and send me to work out the fine," and the words were lost in a torrent of tears.

This was something new for a court room. The Judge looked up astonished; officer and prisoner turned back. The prisoner, an old colored woman, had been arrested for picking up coal on the railroad. Some careless persons a short time before had lost their lives on the track, and the company had forbidden all trespassing.

"Where were you when your grandmother

went on the track?"

"Out looking for work."

"What work do you do?"

"Black boots."

"He supports me well, your honor," said the old woman, 'but he has been sick. We had no food, no fire, and I was so cold."

The officer's hand quietly slipped from the old woman's shoulder into his pocket; the judge cleared his throat, as he looked into the eager face of the boy.

"I will pay the fine," said the lawyer.

"I will throw off the cost," said the judge.'

The officer's hand came out of his pocket and slipped under the old woman's shawl, and the "God bless you, honey," that followed, showed it did not come empty.

"Take your grandmother and go home. Call the next case," and the scene closed.

After reading this incident I started out to find the boy, and soon traced him to a neighborhood called "Pinch," on account of the extreme poverty of the place. His home was poor enough; a cabin of planks; no windows; no floor, except a few loose boards in one corner, on which was a bed. Opposite a lounge; in the centre a table; two boxes; and high upon a little shelf near the chimney, a Bible.

The gift of a garment, taken with the thought of securing a welcome, soon opened a conversation. She told me of the goodness of this boy, and kindly added: "There are other good boys in this neighborhood."

I visited some of the cabins, and by a little planning was able to organize a sewing school in a church near by. From the first it was a success. In a month, ninety children. Soon one hundred and thirty weekly attendance.

Some behaved well; the others, alas, were a degraded set. From poor homes they came, dirty, ragged, hungry. A roast potato, pickings from the garbage barrel, was often their only food. Great boys without shirts; girls, large and small, wearing only one garment, and with naked feet in the cold winter rain.

I gave them all the patchwork they sewed, and they were delighted with the thought of having a quilt. They had never had, nor did they desire, religious instruction. However, they endured the Bible lesson in the most praiseworthy manner, for the sake of the scraps of patchwork.

Because their need was great, I soon introduced garments among those who could sew best. I had dresses for the girls, but nothing for the boys. A boy of nine attended the school for weeks wearing his sister's dress, because he had no clothing of his own. The boys often asked for clothes, but for some reason, boys' garments never came.

I had thirty boys and many experiences. One boy of fourteen often attracted my attention. For two weeks he had been absent, and I inquired about him.

"He done got into trouble." That meant jail.

"What did he do?"

"Stole packages from the postoffice, and got sent to the penitentiary for five years," and the conversation abruptly ended by the girl rising to her feet, and administering a sharp blow in the face of a large boy who had been stealing her patchwork while she was talking.

Poor children, many of them had hard lives. At home or in the street nothing but unkindness. I asked them once to do one act of kindness during the week. When reports were given, one little fellow was shy, but after a time he said: "I ran after a man's hat in the street when the wind blow'd it off."

"What did the man say?"

Silence for a time, then with down cast face:

"The man said, 'You would have run off with that hat if I had not been watching you.'"

Once I noticed a boy had fallen asleep and began to snore.

"He is drunk," said his companions, and they laughed.

No use trying to do anything for him then, but the next week I talked with him.

"Yes, I was drunk, dat's a fac'," and he looked a little ashamed.

"I done wanted to come to sewing school. Thought you would not see me. Ise can't

help get'n drunk."

"Why, you could help it."

"No, Ise got so used to it I can't stop."

"What ever made you begin to drink?"

"Ise learnt when I runned fo' ol' Mis' Kate's beer. She always gave me some to drink fo' my pay."

I pointed out to him the danger of the habit, death to soul and body. He thought a long time, then said he would try; and would pray with me to overcome the habit. He tried. A week after his mother said: "Dat white woman she learn dem chil'n foolishness. My Jim he say it wicked to drink beer. Ise drink beer all my life and Ise a Christian."

Christmas time drew near. I made no promises not knowing what supplies would come. But friends were kind and thoughtful. Barrels came with toys, new shoes, and clothing for boys and girls.

I placed the three barrels in a row before the desk and after the lesson asked the children to help me give the garments out, by bringing forward the child most in need. They made a prompt decision—a little girl in a ragged dress, with a shawl over her head. How they enjoyed hunting out garments that fitted her, forgetful of their own rags and cold feet. Next, a boy, with bits of rags about his feet, and no coat. For hours we were busy, but every child was well clad before we finished.

They always behaved better after. The garments for the body strengthened the lesson on the need of heavenly garment. There seemed to be a desire to improve, in actions and personal habits. As time passed on this spirit grew, and now "Pinch" is the most orderly school in the city.

But better things were in store for us. It was the blessing of the Lord. One morning after the lesson, twenty of the large girls arose for prayers. Then three boys. My little bootblack and Jim were among them. Next week there were others, and so the blessing came. Can they hold out? Yes, I think so, but they live in the midst of temptation. "We that are strong," must give the hand to help the poor, the ignorant and the criminal.—*Tidings W. B.H. M. S.*

Junior Program for December.

In presenting the following program I have been requested to explain my manner of conducting a Junior society. I have been a leader of Juniors for 18 years and have always loved the work. I do not profess to be a model, for that one has not yet been created.

The leader of the Second United Presbyterian church, Xenia, O., is appointed in April each year by the W. M. S. of the congregation, who then chooses her own assistant. I have always chosen a young lady from the congregation. The present efficient one is Miss Maud Stewart. At the May meeting we elect officers, consisting of president, vice-president, secretary and treasurer. Missionary, Temperance and Literature committees are also appointed, and the remainder are on the "Sunshine" committee. Several members are now over 16 years, but not wishing to leave the Juniors, their exercises are of a more advanced character. With reference to sentence prayers, the leader offers the invocation, followed by several sentence prayers from the members, and it is closed by the same leader. When the collection is taken, the treasurer stands in front with a basket, and as the names are called by the secretary, each one goes forward and deposits an offering, repeating a verse of Scripture. The Psalter is used entirely, and the music from the youthful voices is excellent, as they are instructed to believe they are singing to please the Lord. At the September meeting it was cheerfully agreed to have the service in the uature of a "Free Will Offering," members bringing country produce—canned fruits, jellies, etc., to be distributed where and when needed. No refreshments were served, as is the usual custom, the Juniors acting on the principle that "it is more blessed to give than to receive;" but this departure did not mar the social feature of the occasion.

PROGRAM.

Sing Psalm 34 C. M., 7 and 11th versee inclusive.

Scripture lesson read by the President of the society.

Prayer by the leader.

Psalm selected by one of the members.

Temperance recitation, talk or paper, by a member of the Temperance committee.

Repeat the 17 Historical Books of the Bible in concert.

Two papers or talks: (a) *How* should we use the Bible; (b) *Why* should we use the Bible.

Paper or talk: Seven important events concerning Christ: (a) Prophecies concerning Him; (b) birth; (c) life; (d) work; (e) death; (f) resurrection; (g) accomplishment. This exercise not to exceed one minute from each.

Recitation from Miss Havergal.

Business.

Prayer by leader's assistant, with sentence prayers.

Minutes of previous meeting.

Roll call by secretary in the manner explained above.

Unfinished business. New business. Announcement of next program.

Doxology. Closing verses of 72nd Psalm and Lord's Prayer in concert.

MRS. E. H. CARRUTHERS.

The Junior Missionary Magazine.

The first year of this little magazine is nearing a close, and we are anxiously looking forward to the story that will be told as to its financial record.

The subscription list has exceeded our expectations, but so has the cost of printing and publishing the Magazine. Our friends will be gratified to learn that we now have about 5800 subscribers, yet we are not satisfied but are reaching out for 6000 before December 31st.

With this end in view we now offer to give the November and December numbers to all new subscribers who will send in their names before January 1st. Those wishing to add new subscribers to their clubs will confer a favor by renewing the club subscriptions at the same time. No number less than ten will be sent at the club price of 10c each. Single subscriptions or less than ten are 15c each.

The majority of our clubs end with the December number, and if not renewed by December 25th, which is the time for mailing the January number, they will be discontinued. See notice on the wrappers about the time your subscription expires.

We thank our subscribers for the earnest and hearty support given during the first year and hope for a renewal of every subscription, as the continuance of the little magazine largely depends on this. Begin *now* to renew your clubs.

MRS. N. WYLIE STEVENSON, Bus. Mgr.
2500 Perrysville Ave., Allegheny, Pa.

Presbyterial Junior Secretaries.

About two months ago the following letter was sent to the Presbyterial Junior secretaries with instruction to convey the message contained there in to the societies under their care.

DEAR SISTER:—By the time this reaches you the vacation season will be over, and we must begin to plan how we can help our superintendents do the best work this winter. The work must be pushed; it will not run itself. Our annual report shows 14 new societies and 504 new members, but the totals show 34 societies less than last year and over 900 members less. Do you know why? Ten Presbyterial secretaries failed to get reports from their societies. Do you wonder we were discouraged? Again I urge you to keep in touch with every superintendent in your Presbyterial. Make them feel that you are elected for the purpose of giving them help in their plans, methods of work, advice in difficulties, etc. Read carefully the annual report about the plan for the federation of Junior societies in public gatherings. The Junior rally of the convention, August 4th, was the first rally held under this plan. There is no change in the regular workings of the societies.

The *special* work this year is the endowment of a child's bed in the proposed new hospital at Tanta, Egypt, to be under the care of Drs. Anna B. Watson and Caroline C. Lawrence. This will require $600. Every society should contribute something to the special work, but no society should give all their contributions to one object.

If the Junior's Magazine is not taken in all your societies will you make an effort to introduce it into every family? Our subscription list must increase in order to continue its publication. Urge the sending of clothing to our Southern mission stations. Our visit to some of these stations this spring showed the necessity of this clothing for the maintenance of the work. The clothing should be clean and in reasonably good condition. Convey to your societies these messages. Present your work in some form at every Presbyterial meeting. Let me help

you in any way I can. Report new societies to me as soon as organized. Be faithful to the work entrusted to you and the Lord will crown your efforts with success.

ELLA J. STEVENSON, Jun. Sec.,
2500 Perryville Ave., Allegheny, Pa.

EDITORIAL.

For Thanksgiving Day.

"And we, today amidst our flowars
And fruits, have come to own again
The blessings of the summer hours,
The early and the latter rain;

To see our Father's hand once more
Reverse for us the plenteous horn
Of Autumn, filled and running o'er
With fruit, and flower, and golden corn!

John Greenleaf Whittier.

We had hoped to state in this issue the list of studies for the coming year. It had been prepared, but some further suggestions reaching us at a later date, we have thought best to postpone its publication until our December number.

On the third of October, Rev. Thomas F. Cummings and Rev. J. H. Martin, with their families, and Miss Mary Martin, sailed from New York on their way to India. We trust that they may have a prosperous voyage, and may return to their work with added zeal and renewed strength.

Attention is called to the special offer made by the *Junior Magazine* with regard to the coming year. Most heartily do we commend this publication, which is excellent for the purpose in view. Even children of a large growth find enjoyment in reading its columns, particularly the missionary studies.

The two selections which occupy the place of leading article in this issue of the MAGAZINE are such as we trust will be helpful in supplying facts and suggesting thoughts for the programs of missionary societies. The first extract is from Frederic Perry Noble in "The Redemption of Africa," while the second is by Mary Whiting Adams, writing in "The Classmate."

At this time, when we are specially studying our work among the colored people, it seems very sad to be reminded that the secretary of the Freedmen's Mission (Women's Board) Dr. C. J. Vincent, is sorrowing over the death of her mother, who expired on September 25, 1899. This lady was the widow of the late Dr. G. C. Vincent, long known as a faithful and efficient minister of our church. We offer our heartfelt sympathy to the bereaved friends at this time.

Last August occurred the death of Dr. Charles M. Lamson, president of the American Board (Congregational.) In the same month, the Methodist Episcopal church was saddened by the death of Dr. William Butler, who had founded the missions of that denomination in India and Mexico. Others notable in the foreign fields and in the home churches have been summoned to meet the Lord and to receive His welcome. May He send men with faithful hearts to do the work left by these devoted servants!

In the month of August, there were held in Chicago two gatherings of the colored people which seem interesting, particularly as manifestations of the development and present intellectual condition of that race. One of these meetings was the National Afro-American Council, where numerous papers were read and debates carried on with regard specially to such matters as are important to colored people. The other assemblage was the second biennial meeting of the National Association of Colored Women. Here were discussed such subjects as, "An equal moral Standard for Men and Women," "The Convict-Lease System." This convention seems to have made a favorable impression.

We extract from the *Black Belt Missionary*,

published at Prairie, Alabama, the following:

"Within the last two years there have been four notable changes in the faculty of Knoxville College, viz, the changes caused by the death of Miss Eliza B. Wallace, the illness of Mrs. Wait, and the resignations of Prof. J. R. Millin, and Dr. J. S. McCullough, the latter for twenty years the honored president of the college."

"Such has been the relation of those persons, to the college, that they are an inseparable part of its history. It will indeed be hard to find four other persons who have been more devoted and self-sacrificing toward the Freedmen than they have been. What Knoxville College is, is due perhaps to their labors more than to any others, and while the college stands a monument to their memory, yet it is not the greatest monument they have built. The building may, in the cycles of time, crumble into dust, and the records perish with age and be forgotten, but the work they have done, is a part of the history of the race, and will live while the race survives."

MRS. ELIZA B. WILSON.

Missionary Conference in Washington.

The third conference of the International Union of Women's Foreign Missionary Societies of the Presbyterian and Reformed churches was held in Washington, D. C., on October 3rd and 4th, 1899. This Union which, according to its report, now represents twenty-seven different organizations, is practically an outgrowth of what is called the Pan-Presbyterian Alliance. This was also in progress in Washington at the same time, continuing, however, longer in session than the missionary conference. The latter was assembled in the beautiful Church of the Covenant where everything possible seemed to be done for the accommodation and comfort of the delegates. The Dewey celebration was being conducted in this city simultaneously, but it appeared to detract nothing from the attendance upon the conference, or from the interest manifested in it. The sessions opened on Tuesday afternoon, October 3rd, the President, Mrs. C. P. Turner, taking charge of the meeting and conducting it gracefully and graciously. After devotional exercises, and the usual roll-calls, reports, and complimentary addresses, the reading of papers prepared for the occasion was entered upon. It would be tedious to detail the whole program, but we shall mention the titles of the papers read. "Young People's Organizations," by Miss Alice Davison; "Student Volunteer Movement," by Miss Pauline Root, M. D., secretary of S. V. M.; "The Money Problem," by Mrs. Bannerman; "Missionary Literature," by Miss Ellen C. Parsons (editor of Woman's Work for Woman.); "The Outlook, Opportunity, Obligation," by Mrs. M. McCrae. There were also most excellent addresses by missionaries themselves, the topic on Tuesday afternoon being the educational work in the foreign field. At this point, a paper written by Mrs. MacNair, of Japan, was read by Mrs. McKnight, of Washington, and Miss Balmer gave a brief account of the educational work in South China. She was followed by Miss Bliss, who, though not strictly a missionary, has long been connected with the Huguenot Seminary situated in South Africa. These brief addresses were full of interest, making the listener almost feel the heart beat of those belonging to other races and to other lands. We might well have hidden our faces with shame as we listened to some of the intellectual feats accomplished chiefly in the line of Bible memorizing by the students of Scripture in remote countries. Very impressive, also, were the accounts given of pupils going forth from the Christian schools to teach others, still steeped in densest ignorance, who were finally brought to a knowledge of the Saviour through these efforts.

Wednesday afternoon, there were addresses on the subject of medical missions. Mrs. Robert Mateer (North China), Miss Jessie Wilson, M. D. (Persia), and Mrs. T. Wynkoop, (India) spoke most effectively and instructively about such matters as came under their daily observation. We are in danger of forgetting the real heroism of the medical work in those strange, remote lands. The work of a physician even in civilized countries is necessarily one of self-denial and courage. What then must it be to practice the healing art in parts unfamiliar with the mollifying influences of Christianity? To all his professional labor, the medical missionary must add the care and cure of

souls, or he fails of his errand. Further missionary addresses were made on evangelistic work in the field. In this department, as United Presbyterians will be interested in learning, Miss Mary J. Campbell of our India Mission had a place, and told earnestly and clearly about the great needs of that land. Mrs. J. L. Potter from Persia also spoke, and she was followed by Mrs. M. Carleton from India, who was at one time connected with our mission in that country. One thing is worthy of attention—that when the delegates from the various organizations gave their greetings, responding to the question, "What is your present need?" almost universally the answer was "An outpouring of the Holy Spirit." When such a feeling is widespread and sincere, this is a good augury for the gracions growth of the work.

The question-hour, led by Mrs. Meade Williams, was an interesting season, somewhat varying the monotony of addresses.

The readers of this Magazine would no doubt have been specially attentive to Miss Ellen C. Parsons, as she spoke on "Missionary Literature." The chief points of her address were these: It is the aim of such literature, 1st, to get readers; 2nd, to educate readers; 3rd, to invigorate the faith of the church. The discussion which ensued was suggestive, to one listening specially in the interests of our own Missionary Magazine. The matter of missionary libraries was touched upon and heartily advocated.

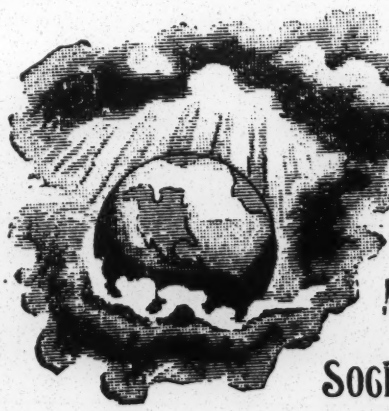
It would be impossible to record all the useful and stimulating words that were spoken at this conference. For instance, the subject of training schools came up, and many were the commendations passed upon such institutions. The matter also of caring for destitute ex-missionaries was discussed. But we dare not amplify further in this direction. We must, however, speak of the apparently complete absence of any unkind feeling, and the presence of real zeal for missions. As the Conference united in singing the 100th Psalm—a song which should be a hallowed inheritance in the memory of all Reformed churches—it seemed as if, indeed, the day was not remote when all people that on earth do dwell should sing to the Lord with cheerful voice.

It would be unjust to close this report without alluding to the tea, very kindly tendered by Mrs. Thomas Wilson of Washington to the members of the Conference, and to the delightful luncheon served in the church on Wednesday. These attentions were sincerely appreciated by the delegates. Dr. and Mrs. Talmage also gave a beautiful reception to those in attendance upon the Pan-Presbyterian Alliance, and at this many of the members of the Missionary Conference, as well, were present. Mrs. Thomas Bell was chosen president, and Miss Matthews, secretary of the next Conference, which is to be held at Liverpool in 1904. Both these ladies are of the English Presbyterian church.

At the Women's Missionary Conference, the delegate from our United Presbyterian Women's Missionary Association was Mrs. W. J. Reid, who gave the greetings from our denomination. The MAGAZINE was represented by Mrs. S. S. Wilson.

We may only mention the meeting of the Pan-Presbyterian Alliance in Washington, Sept. 27 to Oct. 6. Many papers were read and sentiments expressed which provoked considerable discussion. The meeting, however, seemed to be greatly enjoyed by all those in attendance. Dr. John G. Paton was present, and received the veneration of all. We trust that the hospitable city of Washington may receive a benediction from the presence of these servants of God.

M. H. W.



Facts for Missionary Societies.

GLEANED BY MRS. MARY CLOKEY PORTER.

According to the new completion of statistics the missionary societies of America, Europe, Asia, Africa and Australia number 250, with 4,700 stations, 15,200 out stations, 11,700 missionaries, 65,000 native helpers, 1,122,000 communicants, and nearly 1,000,000 under instruction. The income of all

these societies reaches $13,000,000.

**

Area of Africa 11,864,000 square miles. Population, 175,000,000—Pagans, 125,000,000; Moslems, 40,000,009. Missionary agencies (Protestant and Catholic) 200; Protestant missionaries, 2,500; Native Helpers, 10,000. Boarding schools, 70; pupils, 4,727. Day schools, 1,588; pupils, 90,948; Sabbath school pupils, 161,394; Bibles and portions circulated in one year, 124,878; hospital dispensaries and asylums, 120; native African Protestant communicants in Africa and Madagascar, 269,000.

**

More than 200 lives have been given for the evangelization of the "Dark Continent;" hence it is called the "martyr land."

**

The linguists say that 438 languages and 153 dialects are found so far in Africa. Of these 591 only 81 have translations of the Bible, whole or in part; more than 500 even have no alphabet. There are 60,000,000 in the Soudan alone without any missionary in their midst.

**

There are about 1,250 European and 250 American missionaries to the continent of Africa. They are distributed as follows: North Africa, one Protestant missionary to 125,000 Mohammedans; the Sahara, one Protestant missionary to 2,500,000 Mohammedans; the Soudan states, one Protestant missionary to 45,000,000 Mohammedans and Pagans; West Africa, one Protestant missionary to 50,000 Pagans; Central Africa, one Protestant missionary to 80,000 Pagans; Southern Africa, one Protestant missionary to 14,000 Pagans.

**

It is but 25 years since Livingstone died after having made known the vast region about Lake Nyanza to the world. Today the mission work is far on the way toward self-support.

**

The industrial work in this region is now under the care of a grandson of the great missionary, Robert Moffat, and nephew of Dr. Livingstone.

**

Mr. Henry M. Stanley, replying to a question as to the progress of missions in Africa, said: "When I was at Lake Victoria Nyanza, eighteen years ago, there was not a missionary there. Now there are forty thousand Christian natives and two hundred Christian churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible."

Stanley's challenge from the court of Mtesa in 1857 to the Christian churches of America and England led to the first offer of men and money to open up mission work in Uganda. In Uganda ten years ago there were not 25 Bibles. The natives now possess and read 60,000 copies. A missionary from Uganda thus summaries the progress of the magnificent work which began with Mackay and the martyred Hannington: "Five years ago we had 400 baptisms; four years ago we had 800; three years ago we had 1,600; two years ago we had 3,400; and the past year nearly 7,000." A hundred self-supporting churches with pastors and 12,500 members from a South African constituency!

**

Within the last quarter of this century the Soudan has been thrown open to the soldiers of the Cross. Its area is about that of the United States, and its population is estimated to be 15,000,000. There are 173 known languages. Few of these have any native literature, and into only a small number has any portion of the Bible been translated.

**

A recent graduate of Oberlin is a grandson of the first woman among the Zulus to become a convert to christianity. He has been ordained a missionary to Africa and expects to establish an industrial mission on the line of the Tuskagee Institute among his own people.

**

Sixteen Kaffir boys and girls are now receiving religious and industrial training at Wilberforce University, Greene county, O. Another young Kaffir is studying medicine at Howard University, Washington.

**

A GROWING DISGRACE.

In the Niger region of Africa the rate of increase in the importation of spirits is alarming. In 1892 it was 1,100,000 gallons; in 1893, 1,700,000; and in 1894, 2,000,000.

AND WE PERMIT IT.

The colony of Lagos, on the west coast of Africa, has 85,000 inhabitants. To these was sold in the one year, 1893, $450,000 worth of ardent spirits, more than five dollars' worth to each inhabitant. Other portions of Africa show equally lamentable statistics.

**

The heathen of darkest Africa protest against Christian nations sending them rum. They pathetically say, "Rum, rum, rum; it is ruining our country; it is destroying our people; the white man must

stop sending us rum if he wishes to save us."

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(For the work of our United Presbyterians in Egypt, and among the colored people of the South, see the late annual reports of the General Assembly and the Women's General Missionary Society.)

Freedmen's Department.

The industrial training, which is the *special* eature of our work for the Freedmen, starts out very vigorously this year. We are pledged for the support of more workers than ever before, and that all may know definitely just what our obligations are, we will state how many and what their work is at each station.

At Knoxville, Tenn., the matrons of the Home for Little Girls and that for Little Boys; the matron of the cooking department, sewing teacher and dressmaker; also the Bible reader. Athens, Tenn., sewing teacher, and the same at Miller's Ferry, Camden and Summerfield, Ala.; the sewing teacher and superintendant of farm at Prairie, Ala.; Norfolk, Va., sewing teacher and cooking teacher; Chase City, Va., sewing teacher and matron of Girls' Industrial Home; Bluestone, Va., and Henderson, N. C., sewing teachers.

This makes 18 salaries to be paid each month, aggregating about $800, as the salaries range from $25 to $50 a month to each person.

We believe this to be a very important feature in the education and Christianizing of these poor people, for by teaching them how to make and keep their homes and their persons neat, tidy and clean, we are elevating them and giving them incentives to rise above their surroundings.

The prospects for crops on the farm at Prairie, Ala., are improved over those of last year, though it is a little early yet to know just what the yield will be. Just now we are trying to provide a parsonage and teachers' home. At Prairie, Ala., Rev. J. T. Arter, the pastor of church and principal of mission, has lately been married to Miss Jenkins, who has taught in the mission school since its opening, so that she is thoroughly acquainted with the needs of the mission and in sympathy with the people, and will be in deed and in truth a helper to her husband in the work.

It is to be earnestly hoped that this department will continue in the future, as in the past, to receive the cordial support of societies, and we ask that while giving it may be with earnest prayers for our Father's blessing upon the work, the workers, and those benefited.

Program for Missionary Societies.

CHRIST AS KING.

1st, A brief exposition with Scriptural proofs of the twenty-sixth question in the Shorter Catechism—"How doth Christ execute the office of a King?"

2nd. Bible Reading. Christ as King: (a) in the hearts of men; (b) in the church of God; (c) over all the earth.

3rd. What are some of the ways which missionary societies may employ to promote the growth and triumph of Christ's kingdom?

Request each member to bring passages of Scripture containing God's promise with regard to the final submission of all the world to our glorious King.

Psalms to be sung: Psalm 24:9,10 C. M., Psalm 84:8-11 7's and 6's, Psalm 89:17,18 C. M., Psalm 135.-9-11, C. M. Passages of Scripture which may be read: Isaiah 12, Isaiah 25, Col. 1:9-20. M. H. W.

Freedmen's Missions.

DIRECTORY FOR SENDING CLOTHING.

It is very desirous that societies contemplating sending clothing to our Freedmen, do so as early as possible in order that these needy people may be benefited.

Athens, Tenn.—Rev. J. L. Cook; P. O. and Freight, address the same.

Bristol, Tenn.—Mr. J. H. Tarter.

Miller's Ferry, Ala.—Rev. C. H. Johnson, Miller's Ferry, (P. O.) Wilcox Co., Ala., care of Alabama River Steamer Co., Mobile, Ala.

Prairie, Ala.—Rev. J. T. Arter, Prairie, via Catherine, Wilcox Co, Ala.

Summerfield, Ala.—Mr. Peter Cloud, Summerfield, via Selma, Ala.

Camden, Ala.—Rev E. K. Smith.

Canton Bend.—Mr. J. N. Cotton, Canton Bend, Wilcox Co, Ala., via steamer from Selma.

Norfolk, Va.—Rev. Wm. McKirnahan.

Chase City, Va.—Rev. J. M. Moore, Ph. D.

Bluestone, Va.—Rev. W. M. Fowlkes, Chase City, Va., and mark "For Bluestone Mission."

Henderson, N. C.—Rev. D. A. W. Johnson.

In sending clothing societies will please always remember to write to the principal of mission to which they are sending, informing him of goods sent, and also enclosing receipted bill of lading. By keeping this in mind, great annoyance and delay may be obviated. Any information desired will be gladly furnished upon application to

C. JANE VINCENT, Cor. Sec.

402 North Ave., West, Allegheny, Pa.

REPORTS, Etc.

Report of Board of Directors.

The usual devotional service was observed. The meeting was presided over by Mrs. E. M. Hill, 1st vice president, the president being absent on account of a sprained knee.

The Freedmen's secretary gave a report of the different branches of the work under her department. Three new industrial teachers have been appointed.

The principal correspondence of the Church Extension and Parsonage secretary, during the past month, was in regard to renewal of insurance policies.

The Thank-offering secretary sent out during the past four months 5583 senior and Junior Thank-offering boxes, 2071 leaflets and 504 Junior letters.

Treasurer's receipts for September $2650.-62; disbursed, $3400.16.

The Literature secretary gave report concerning of sale of leaflets, orders for literature, etc.

The Junior secretary reported having visited a number of Presbyterial and Junior missionary societies, also reported an organization of "Little Light Bearers," at 10th church Allegheny, with fifty members. Subscription list to Junior Missionary Magazine numbers about 5,800. The Junior secretary desires to reach 6.000 before the year closes.

The Home secretary gave a full report of work in her department, which includes the new Messiah mission in Chicago.

The Foreign secretary was absent fulfilling her appointment as delegate to the Interdenominational Missionary Conference at Washington, D. C. After several months absence, caused by sickness, our genial Railroad secretary was present, ready again for active service.

M. JENNIE STEVENSON, Sec'y.

Treasurer's Report.

Receipts for the month of March, 1899.

Foreign.—Alleghany, 30; Steubenville, 25; Pawnee, 10; Galt, 25; Kiskiminetas, 5; Monongahela, 93; Detroit, 10; Mrs A. F. Alexander, dec'd, late of West Charlton, N. Y., 5; Illinois, Central, 5; Mrs. Jno. McGeoch, dec'd, late of Argyle Pres., 25; Junior M. S. 3rd Washington, Pa, 5; Concordia, 12; Monmouth, 12; Y. L. M. S., 1st Monmouth special to a missionary, 10; Colorado, 12; Chillicothe, 11; Illinois Southern, 6; Willing Workers, Welda, Kan., 7; Monongahela, 115; Rock Prairie, Wis., 10; Oregon, 5; Conemaugh, 18; Philadefphia, 96; Muskingum, 44.50; Chicago, 36; Kiskiminetas, 7; "Two Friends," Mt. Pleasant, Pa., 75., 75; Spokane, 10.

Foreign Specials.—4th Allegheny, W. M. and Beneo Soc., for salary of Miss Mookerjee, India, 60; Allegheny Juniors, support of "Hope" Asyut, 10; Allegheny, Building Fund Asyut, 67.50; Y. W. 6th Pittsburgh, Mrs. E. B. McElveen memorial, 50; Le Claire for India, 10; Keokuk, scholarship Sialkot, 25, a Junior Ryegate, Vt. for a missionary in India, 16.25; W. M. S., 7th Philadelphia, scholarship, Cairo, Egypt, 50; Muskingum, scholarship Sialkot, 6.25.

Foreign Salaries.—Miss Young, College Springs, 28.50; Miss Spencer, Kiskiminetas, 10; Miss Buchanan, Monongahela, 110; Miss Embleton, Oakland Soc. Pittsburgh, 100; W. M. S., Thyne Institute, Chase City, 5; Miss Cora B. Dickey, 6th Pittsburgh Socs., 163; Miss M. A. Lawrence, Mrs. Elizabeth D. Irwin Ewing, 20; Colorado, 15; Miss Campbell, Monmouth, 163·50; Miss Smith, Kansas City, 87; Miss C. E. Wilson, Keokuk, 75.50; Miss Fulton, Illinois Southern, 45; Miss Corbett, Conemaugh, 100; Miss Fannie C. Martin, O. Y. P. C. U. of Conemaugh Pres., 27; Miss Thompson, Muskingum, 88.

Medical Work India.—Steubenville, 13; Monongahela, 25.

Jhelum Hospital Endowment India.—Misses C. E. and Rosa T. Wilson, Gurdaspur, India, 74.

Home and Salaries—Allegheny, 114; Steubenville, 2; Galt. Can., 25; Kiskiminetas, 12 and Juniors, 4; Monongahela, 85; Men's Board, 25; Argyle, 20; Mrs. Jno. McGeoch, dec'd, late of Argyle Pres., 25; Concordia, 5; Le Claire, 7; Monmouth, 15; Kansas City, 9.40; Colorado, 37; Keokuk, 10, and for debt, 8; Chillicothe, 5; Illinois Southern, 1; Monongahela, 208; Oregon, 3; Conemaugh, 41; Philadelphia, 50; Juniors of 12th church, 1.50; Muskingum, 9; Chicago, 37; Spokane, 10; Pawnee, 15.

Warm Spring Indians.—Pawnee, 5; Monongahela, 125, and for Books, 3; Le Claire, 3.

Freedmen's and Salaries.—Pawnee, 5; Monmouth, 10; Kiskiminetas, 18; Monongahela, 301; Detroit, 10; Mrs. A. F. Alevander, dec'd, late of West Chariton, N. Y., 5; Concordia for Camden, 4; Le Claire, 5; Monmouth, 10; Colorado, 10; Chillicothe, 5: Illinois Southern, 1; Miss Sadie J. Millar, State Lick, 10; Garnett, 5; Welda Willing Workers, 3; Rock Prairie, 10; Oregon, 4; Conemaugh, 16; Philadelphia, 5; Muskingam, 23; Chicago, 27; Pawnee, 18.

Alabama Farm.—Atlantic, Ia., Juniors, 6.

Little Girls' Home Tenn.—College Springs, 2.50.

Church Extension and Parsonage.—Pawnee, 4; Monongahela, 135; Monmouth, 5; Kansas City, 8; Colorado Springs, W. M. S. parsonage interest, 6.25; Chillicothe, 8; Boyden, final payment on loan, 48; Alameda, Cal., on loan, 21.50; Topeka, Kan., on loan, 50; Oregon, 3; Muskingum, 15; 2nd Portland, 1st payment note 6,53; Spokane, 9; Welda, Kan., Willing Workers, for Dales Memorial church, Philadelphia, 4.

Junior Parsonage.—College Springs, 5; Junior M. S 3rd Washington Pa., 5; Keokuk, 1; 7th Philadelphia Mission Band, 10.

Ministerial Relief.—Allegheny, 5: Steubenville, 5; Galt, Can., 6; Monongahela, 10; Kansas City, 2; Chillicothe, 3; Rock Prairie, Wis., 3.69; Philadelphia, 5; Muskingum, 10; Spokane, 8.06.

Orphans' Home.—1st Denver Little Light Bearers, 9; Welda Willing Workers, 2.

Memorial Hospital Allegheny.—Salem, N. Y., Young Helpers, 25; 7th Philadelphia, 10.

Contingent Fund.—Interest from investments, 370.74; Monongahela, 10; Conemaugh, 10; Mt. Washington, Cong., 1.

Investments Reduced.—100.

E. J. SLOAN, Treas.

Presbyterial Societies.

Westmoreland.

The Reynoldton congregation feels very greatly blessed with the privilege accorded it on September 21st of entertaining the members of the Westmoreland Presbyterial Women's Missionary Society

in its regular semi-annual meeting. This is the first church court to convene within the bounds of this young congregation, and it is gratifying to report that it had a very large attendance of delegates and friends. The meeting was opened at 2 p. m. by an address of welcome from the Reynoldton W. M. S. by Mrs. M. P. Daugherty. This was followed by a most hearty welcome from the Junior society in the person of Miss Rachel Cherry. The devotional exercises were conducted by the president, Mrs. T. S. Stewart. Our association manager gave a most encouraging report, as did the treasurer also, the total receipts being $1013 98. The delegates to the general meeting at New Castle gave very interesting accounts of the proceedings of that body. Mrs. A. P. Duncan followed with a paper on "The Spirit's Power of Service."

The 'Junior Hour" was next on the program. Our efficient Junior secretary, Mrs. J. C. Kistler, presided. Mrs. A. I. Young, in a few well chosen words, on behalf of the presbyterial, presented the Junior banner to the society at Buena Vista. Miss Culbert, of that society, very appropriately responded in accepting the banner. About twenty-five children from the Junior C. U. of our church entertained the audience with a short program consisting of recitations, solos, duets and choruses. One of the most pleasing and profitable features of the day was the address by Mrs. N. Wylie Stevenson on "The relation that the Junior Missionary Society bears to the Presbyterial Missionary Society." A question box was then conducted by Miss Sadie B. Henning.

The program was resumed with devotional exercises conducted by Mrs. J. B. Rickets. The address was delivered by Rev. W. T. Anderson, giving facts concerning the mission work in India. The delegates to the next Gen. W. M. S. at Pawnee City, Neb., are: Principal, Miss S. B. Henning; alternate, Mrs. G. E. Hawes, Braddock. Principal, Miss Edith Warden; alternate, Miss Martha Warden, Mt. Pleasant. Principal, Mrs. W. T, McConnell; alternate, Mrs. A. McIntosh, Turtle Creek. Principal, Miss Anna B. Pollock, Ligonier; alternate, Mrs. H. H. Smith, Fairfield. Principal, Mrs. M. E. Dunn; alternate, Miss Lizzie Painter, Bethel, Westmoreland. Principal, Mrs. M. A. Dick; alternate, Mrs. J. S. Garvin, West Newton.

Adjourned to meet at Greensburg, the fourth Thursday of March, 1900. M. F. EDMUNDSON, Cor. Sec.

Beaver Valley.

The Women's Presbyterial Missionary Society, Beaver Valley Presbytery, met at Mahoning church Thursday, Sept. 14, 1899. "How we can have the power of the Holy Spirit in this Convention?" was the central thought in the opening exercises, conducted by Miss Rebekah E. Browne, president, followed by prayer by Rev. T. W. Winter. The President spoke of the recent death of a brother of Miss Harper, recording secretary, and a season of prayer was engaged in for comfort and strength for her in this sad hour of bereavement. Mrs. W. N. Aiken, of New Castle, was appointed to fill the vacancy caused by the absence of Miss Harper. The remainder of the morning session was taken with customary business. After prayer by Rev. J. W. Birnley, society adjourned for lunch.

At 1.30 p. m., society convened and was led in devotional exercises by Mrs. J. F. Kay, of Rochester. The address of welcome was given by Miss Carrie Stewart, and response by Mrs. W. S. Cook. "How to get the most good from the General Convention held at New Castle last May" brought out in reports from delegates. Miss Jennie Cowden reported the Junior work; Mrs. J. W. Birnley presented the Thank-offering report and work of the Women's Association, and Miss Emma Kennedy spoke of the foreign work. She referred to the interest aroused in this department by the addresses of our missionaries, especially Miss Mary J. Campbell and Dr. W. W. White. Mrs. A. W. Crawford, of Beaver, gave "A Visitor's Impression of the W. G. M. S," in an excellent paper, which was requested for publication in the Women's Missionary MAGAZINE. Mrs. K. M. McKinney, of New Brighton, opened the discussion on "How shall we answer the call for reapers?" The question-box was conducted by Mrs. Porter, of New Castle. Society decided to send but one representative to the W. G. M. S., which will meet at Pawnee City, Neb., next May. Miss Mary C. Harper, of Beaver, was elected delegate; Mrs. J. G. Houston, of Darlington, first alternate, and Mrs. W. S. Cook, of Beaver Falls, second alternate. An appeal for the Cuban relief fund was made by Mrs. Wm. Browne, in response to which society voted to ask a contribution of one dollar from each congregational society in Presbytery.

Evening session opened at 7:30 with a praise and Thanks-giving service conducted by Miss Lucetta Duff. The address of the evening was given by Rev. R. C. Douds on "God's First Missionary." He said Abraham was the first missionary called of God with a two-fold call—first to obedience; second to consecration. A like call is extended to all God's children. Rev. J. G. Houston led in prayer. A vote of thanks was extended to Rev. Douds for his interesting address and to the members of Mahoning Society and congregation for generous hospitality. Society adjourned to meet in New Brighton, April, 1900. SEC.

Resolutions of Respect.

WHEREAS, Mrs. E. G. McNary, the devoted president of the Women's Missionary Society of the U. P. church of Tarkio, Mo., has removed from our bounds, and deeming it a pleasure and fitting that our society testify to her faithfulness, efficiency and untiring zeal in this important work of our church, be it resolved,

First, That in the departure of Mrs. McNary, our society has lost one of its most faithful members, one who was ever ready, able, and willing, to take her part in the work of the society and to aid in all the important work of our Lord and Master.

Second, It is with thankfulness that we remember her work in the past and recognize the influence for all that is high, noble, and good, which she constantly exerted upon our members.

Third, That these resolutions be placed on the record book of our society, and that copies be sent to the Women's Missionary MAGAZINE and the *Midland* for publication. COM.

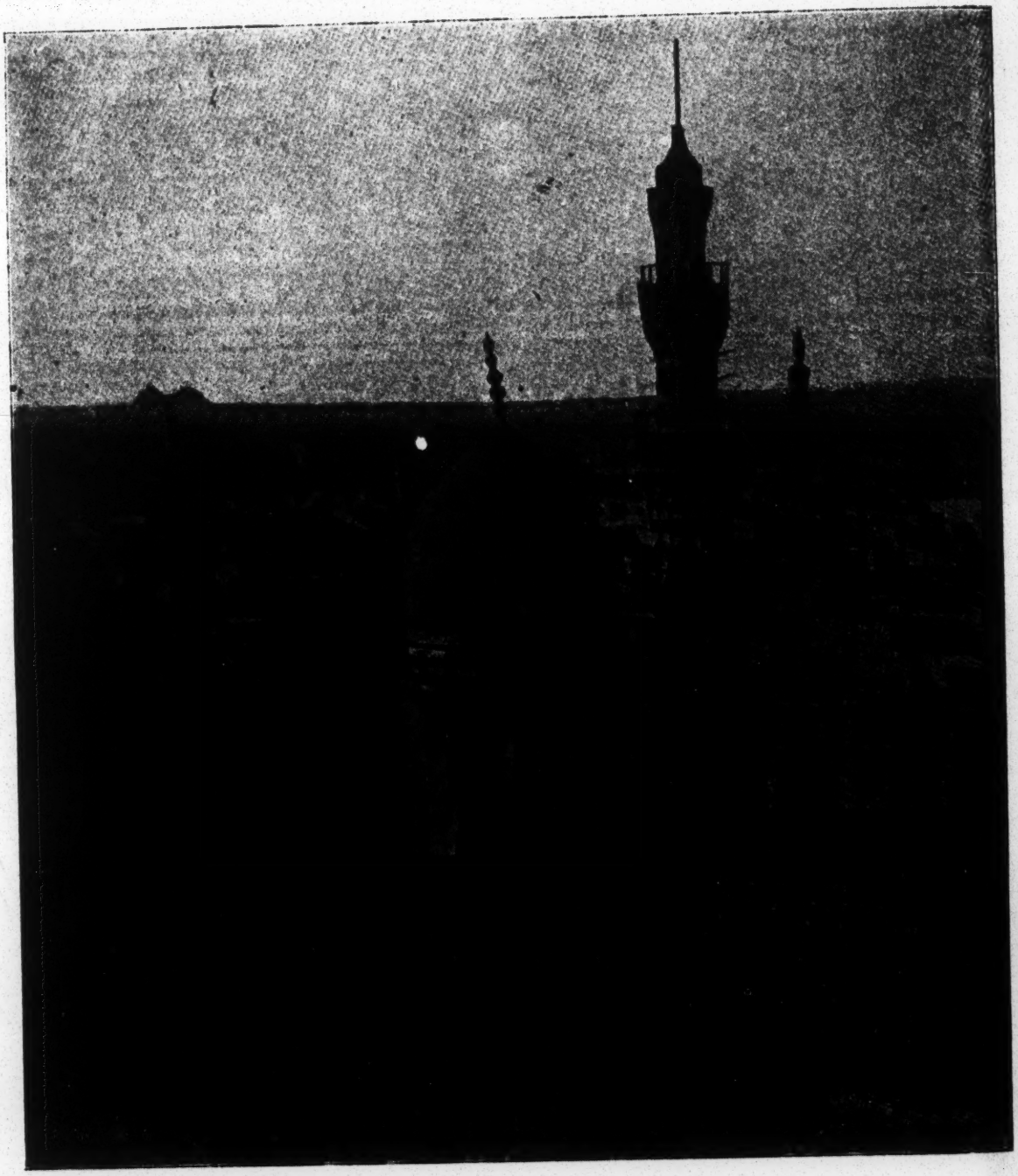
Mrs. Christiana George.

A remembrance of love from the W. M. S. of Johnstown, Pa.

Entered into rest from earthly affliction and care, at the home of a beloved and only daughter, Mrs. Rev. Kyle, Johnstown, Pa., Mrs. Christiana George, aged 80 years and 6 months.

As a shock of corn fully ripe, the waiting spirit of the saint full of years, is gathered by the reaper into the Master's garner, there to "await the manifestation of the sons of God," "for it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

Mrs. George was too aged and frail when she came to Johnstown to attend our monthly meetings, but by kind words and contributions she became as one of our number, and continued with us in the spirit of the cause until called to higher activities. We shall reverence and strive to imitate her worthy example of faith and patience; for, like Paul, she "ran with patience the race that was set before her, looking unto Jesus the author and finisher of her faith." MRS. C. M. W. FOSTER,
MRS. A. D. COCHRAN.



CITY OF CAIRO.